173 the precise place in Zululand whence their forefather Nkuna started and declare that they still have relatives there.

The Hlanganus and Hlengwes seem to have no tradition of this kind. The only one I heard about the Hlengwes is this. 173 Tshauke, their first king, took as his wife the daughter of another 372 chief belonging to the Sono tribe. The Sonos knew how to cook 773 their food, the Hlengwes did not: they were still ignorant of fire and used to eat their porridge raw. The son of Tshauke stole a glowing cinder from the Sonos and brought it home in a big shell. The Sonos were angry and declared war on the Hlengwes; but these latter, having gained new strength because they had been eating cooked food, won the victory. The son of Tshauke was then named Shioki-sha-humba - he who brings fire in a shell. This tradition is connected with the name of the first man, Likala-humba, which we have just explained, and it evidently bears a legendary character.

A similar story is told about the Shiburi clan (between the Olifant and Nkomati rivers). The old inhabitants of that country were the Masilanes and Nshongos. Once, at a very remote period, a man of the Shiburi clan, who was a Pedi and dwelt in Mabulanen, at the foot of the Drakensberg Mountains, pursued an eland which he had wounded and killed it in the territory of the Masilanes. He returned home to call his countrymen to cut it in pieces and to eat it according to the custom of hunters. These people then roasted the meat and handed over some of it to the Masilanes. The Masilanes used to eat meat raw as they did not know the use of fire. They found that cooked meat was much better than raw meat and told the Shiburis: "You are more intelligent than we are; we will serve you henceforth!" They therefore decided to get rid of their own chief. The Shiburis lighted a big fire, dug a hole and put the glowing embers into it. Then a mat was spread over the mouth of the hole and the chief was asked to sit upon it. He fell into the pit and died, and the Shiburis became the masters of the country. They abandoned their costume (the musubelo, viz. the piece of skin fastened between the legs as used by the Pedis) their language and their marriage laws, married Masilane girls and became true Thongas (Mabuyandlela).

1: Junod M-5 (1895-1909)1927 Thonga

173 372 If these stories had a historical foundation, it would prove that there was a time when the use of fire was unknown to certain Thonga clans. This, however, is hardly admissible. Fire has been used by human beings from the remotest antiquity, even in the paleolithic age, as far back as the Mousterian period, 20,000 years ago or more. It is probable that even before that time the dry velt of South Africa was often set on fire by lightning. But the recurrence of these legends, which remind one of the Greek myth of Prometheus, shows at any rate the immense value which the Thongas attach to the use of fire.

173 What were the races that the invaders found in the country ? Their name is still known in some places. In the Khosen Country, they were the Ntimbas and Shibambos. In the Nondwane, the Honwanas, Mahlangwanas and Nkumbas. All agree in saying that they were on a lower scale of civilisation (See Part IV) and that the new comers overcame them easily because they were more intelligent and possessed better weapons.

3) A third source of information regarding prehistoric times is to be found in the *genealogies of the royal families* which each clan has preserved more or less completely. I have gathered the following (1) :

Mpfumu : Nhla[illegible], Mpfumu, Fayi, Maromana, Shilupane, Hasana (who attacked Lourenço Marques in 1868, was banished but received back his country in 1875 ; he died in 1878), Hamule, Zihlahla, Nwamantibyane (banished in 1896 to Western Africa where he died).

Tembe : Tembe, Nkupu, Nwangobe, Silambowa, Muhari (1781-1795), Mayeta (1823), Bangwana, Bukutje (1857), Mabayi (banished in 1890), Bukutje II.

Maputju : Maputju was the younger brother of Muhari and made himself independent of him. Muwayi, Makasana (1800-1850), Tlhuma, Musongi or Nozililo (1850), Ngwanazi (who fled to British Amatongaland after the Gungunyana war in 1895).

Nonducana : Libombo (probably reigning before the invasion),

(1) Compare E. Torre do Valle. Diccionario shironga-portuguez. Lourenço Marques. Imprensa Nacional 1906.

1: Junod M-5 (1895-1909)1927 Thonga

763 Some ethnographers have adopted the "embryonic explanation" to account for this custom, which is found all through primitive humanity, from the Mousterian age down to the first inhabitants of Egypt, and amongst a great many uncivilised tribes all over the earth (1). They say: "Primitive man placed the corpse in the attitude of the child before birth because he believed that death is but a new birth, the beginning of a new life..." I asked Viguet if he thought this to be the true original [843] explanation. He told me he did not know ; he would not deny it. But there is one fact which prevents its acceptance ; the Thongas have never done any dissection, and are ignorant of the position of the foetus in the womb. So probably are all primitive peoples. This kind of knowledge came much later in the evolution of mankind. The intention of this rite is more probably to place a dying man in the sitting position which a Thonga generally adopts when in his hut, as the grave is *but a hut in the earth* and he is meant to continue his life in it exactly as before. All the other burial rites confirm this explanation, as we shall see.

Manyibane is dead... In some districts they see that he does not die with *closed hands*. It is taboo, because then the children of the dead will quarrel (Viguet). They close his eyes and take away all his clothes. In the Mpfumo clan, they *wash the body*. Afterwards they cover him with an old rug. No one cries. Lamentations are absolutely prohibited before the burial is over ; it is taboo. It would " break the back " of the men who have to perform the funeral rites.

764 761 783 372 Should there be *strangers* in the village when the death takes place, they will run away quickly to avoid defilement ; otherwise they would have to take part in all the purifying ceremonies of the following days.

Without delay, the *fire* which was burning in the funeral hut is removed and carried out into the square. It must be carefully kept alight. This is a taboo. Should there be rain, it must be protected. All the inhabitants must use this fire during the next five days. It will be put out by the doctor, with sand or water, on the day of the dispersion of the mourners. He will then

(1) See my paper in *Anthropos* Sept. 1910 : " Two burials at twenty thousand years distance."

361 together with all the inhabitants of the kraal. The two huts near
313 the entrance are, on the left, the *lao*, where unmarried boys sleep
346 (14) and on the right (15) the *nhangu* where the girls live. Often
356 the nhangu is built behind the huts of the mothers, near the mhala ; in this way the girls are kept under more effective watch. The boys of the *lao* have to guard the door, which they close at night where it is the custom to do so. The *hubo* and the *bandla*, the squares, are generally kept quite clean.

361 In front of each hut is a *yard* (*ndangu* pl. *mindangu*, 23) which
372 is also generally well swept. In the centre of each of these are
417 some broken pots (mapseko), or pieces of hard clay taken from
351 ant-hills (psirubu) ; this is the *fireplace (shitiko)*, where the mistress of the hut cooks her food. The fence round the yard used, as a rule, to be made of poles or even trunks of trees planted near each other and forming a circular wall. Nowadays, especially amongst the Rongas, these yards are enclosed with reeds and may be built square, a single wall fencing off as many as three or four huts. The top of this wall is sometimes crenelated. I rather think this arrangement is modern ; the circular wall of the ndangu
585 is an old custom, as is proved by the following fact. On the day of
538 *hloma*, when the bride's-maids and female relatives bring the bride to her husband, they not only build up the woodpile (shigiyane, see page 112), but, in the northern clans, they must also erect a new ndangu which will be called *tsandana*, and so people will know that in the yard there is a *nhlomi*, a bride, working for her mother-in-law! The ndangu is the place where women tell folk-tales of the tribe to the children and to each other, whilst they attend to their cooking, or after the evening meal.

361 If cleanliness prevails on the square and in the yards, the
356 same cannot be said of the region between the huts and the
225 fence. This is called *mahosi* or *makotini*. It is the place where
351 old baskets and broken pots are kept. The chicken houses
343 (*shihahlu*, 27) are built there ; these are generally little huts, with reed walls, placed on a floor of palmtree boards, supported by four poles forked at their upper extremities. The *ash-heaps* are somewhat further on (24). They are called *tala*, and play a part in certain rites, representing, as it would seem, the place of desolation and of sorrow.

1: Junod M-5 (1895-1909)1927 Thonga

entrance and finishes his walk at the other, hanging upon it the branch with which he has been sprinkling.

10) Then he sacrifices a hen. A young man accompanying him cuts its throat ; the doctor plucks some feathers from the neck, sacrifices in the ordinary way and invokes his gods : "You used to treat villages (daha miti) with these drugs and I do the same. I do not act of my own wisdom ; you have given it to me. Bless this place, etc." Then he plucks a feather from the hen's right wing, and suspends it at the main entrance or in the main hut, inside, over the door, according to the directions given by the bones. This is the *shirungulo* (see Part VI) and the act is called : "to tie the village" (tjimba muti).

Amongst the Rongas, there are some other *buhlapfa taboos*. It is not allowable to light any fire in a village until it is completely built. During the whole building period, cooking is done outside the fence ; crushing mealies in the mortars and dancing are also prohibited. Whistling (ku ba noti) is forbidden, as it might call the wizards inside the village before it has been protected by the charms.

If a man has many wives, he may build a second village for himself and establish one of them there. A grown-up son, the son of the woman, will represent the headman in that village, but the law of "tying the village" will also be observed in this case. The headman will perform the act with this woman, and preside at the burning of the dried grass and of the medicinal pill, by which he *gives* the village to the inhabitants.

When a younger brother, or a son, leaves the headman and founds a village for himself (tihambela muti), he does it according to the same laws as those observed at the regular moving of a village.

III. *Some remarks on the rules of moving.*

Let us now analyse the two parallel sequences of rites which we have just described, and which complete each other. It is easy to discover amongst them three series of rites, social, protective and passage rites.

1: Junod M-5 (1895-1909) 1927 Thonga

516 the mortar, is a very healthy one and gives the Thonga women a straight and slender figure. In the tribes where the millet is mostly ground between stones, the women who do this work kneeling are shorter and stouter.

462 511 312 Before putting the mealies on the fire, the women go down to the village well, their round pitchers on their heads, to fetch the water they need. In the Ronga country these wells are simple holes dug in the sand, in the centre of the hollows (1). Wells are generally surrounded by thorny branches so as to prevent the cattle from coming to drink and fouling the water. It must be observed that it is not a spring which feeds the well; it is the underground layer of water which has been reached, and which always maintains the same level except in times of drought.

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Phot. A. de Meuron.

Shilouane girls returning from the well.

462 511 312 252 The sun goes down on the horizon. The long shadows of the trees round the village lengthen on the square. Through the leaves, a few rays still reach the fireplaces and traverse the smoke which rises peacefully from the various kitchens. Between broken pots, or between the pieces of termitine clay which constitute the hearth on which the pots rest, the women place some pieces of dead wood; when these burn away in the centre, they push them further under the pot where the flour is cooking (ba hlanganyeta ndjilo). Evening has come. The men have arrived. With a large spoon (nkombe) the lady of the house

(1) In the Transvaal, where there are rivers, water is taken from them, or from wells dug near the sprait into which the water leaks through the soil, being more or less filtered by this process.

1: Junod M-5 (1895-1909)1927 Thonga

789 of most people! This honey comes from below. It is a hidden,
823 a mysterious thing. A little of it is added to the drug and the
787 mixture is poured into a double horn, viz., two horns whose large
ends are firmly fixed to each other, the point where they meet being carefully covered with dung, which acts as glue. A hole has been made in the upper horn and the drug is introduced through this. It is a great means of divination. When war is imminent, the nyokwekulu begins to ferment, and exudes through the hole : "It knows all about war." So the country can prepare for it. No wonder that this powerful medicine is preserved with superstitious awe and the greatest care.

643 A place of honour is reserved for the magical horn in the
595 hut of the first wife of the chief. In the middle of the hearth
372 a perpetual fire burns ; it must never be allowed to go out ; it
824 is taboo. The wood used for it must be that of a tree found on the sea shore, and called ntjobori. The Makaneta sub-clan must furnish it regularly. It is taboo to take embers from this fireplace, which is called the royal fire, the medicinal fire (ndjilo wa buhosi, wa muri). Should the principal wife let the fire go out, then Godlela must be called on to light it again, rubbing together two sticks of a shrub called ntjopfa. The fire produced by burning this shrub is considered dangerous. It is taboo to cut its branches or to use them for the purpose of warming oneself ; the genitalia are said to swell when this law is transgressed (See Part IV). But Godlela does not fear ; has he not his drugs to protect himself ? He can and must use ntjopfa to re-light the nyokwekulu fire, and he will be given a good reward for his work! The ntjobori, in burning, produces an abundant smoke which leaves a deposit on the horn, on the forked branch and on all the calabashes containing the provision of powder.

643 The queen Mimpanyanhoba who was in charge of the
372 nyokwekulu had no sexual relations with the chief on that account.
595 I do not know if absolute continence is always enforced on the
784 keeper of the sacred fire, as was the case for the Roman Vestal Virgins. But I have been told by Mboza that this woman prevented her co-wives from coming near her hut ; it was taboo.

726 643 (ku hlantiwile butoya, ku sele burena). The chief having meanwhile taken up his position on a neighbouring hill, the several regiments rush towards him, surround him and beg to be sent as soon as possible to fight and to slay.

726 643 372 789 *e)* But, before this can be done, the chief returns to the capital, the army following him. A double trial has still to be undergone. A large broom is made of small branches of trees soaked in fat from sheep's tails and is then set on fire. The chief walks round carrying his flaming torch, passing it rapidly before the faces of the warriors formed in a circle. Some of the helmets catch fire and the wearers are promptly ordered to fall out of the ranks. The chief addresses them in angry tones : "Deliver up to me," he says, "the charms you are concealing! 'Tis only I, the chief, who may possess enchanted drugs. You certainly have some, as your plumes took fire... Look at the other warriors ; the feathers on their heads are not burnt!" This trial is probably a means of frightening suspected traitors or of expelling wizards (baloyi).

726 643 789 *f)* All shields are now "presented" all round the circle. The chief bends back the point of an assagai and with it strikes each shield, but not with sufficient force to pierce it... This "consecration" of the shields will doubtless make them a more secure protection against the enemy's weapons.

g) Lastly the series is closed by the "aspersion." A mortar is produced in which some leaves are soaking ; these are stirred round in water and the chief sprinkles the whole army. This is the final ceremony. The chief remains at home : the warriors thus fortified and protected against all dangers start on their expedition.

This last act only is performed in the clans of Shirindja, Nwamba and Zihlahla.

H. ON THE WAR PATH. THE BATTLE. STRATEGY. PANICS. RETURN HOME.

726 The *mukhumbi* has been "built" for the last time. Proclamations have all been issued. Nothing remains but to start.

This *starting of the army* (ku thethwa) is also done according to

D. PREPARATION OF FOOD AND DRINK.

Bantus of South Africa being mostly agriculturists are also vegetarians, not however vegetarians on principle, as they eat meat as often as they have the opportunity ; but these opportunities are rare, so that, as a matter of fact, their diet is essentially vegetable. I shall later on describe the two ways in which they procure meat, viz., cattle-breeding and hunting. Having seen what are the products of their fields, we can confidently proceed to the study of their kitchen, as meat seldom makes its appearance in the "pots on the fireplace!" 262

I. *Fire and salt.*

Thongas do not remember a time when they did not possess these two most important elements of the culinary art. 372

As regards *fire* (ndjilo, mu-mi), the Honwanas knew it before the XVth or XVIth century. The traditions reported I. p. 24 show that some clans believe that there was a time when food was not cooked.

There are four trees used to produce fire by friction (tsika) : 137

1) The *bulolo*, a kind of Hibiscus growing in the estuary of the Nkomati, in the region regularly watered by the tide, is the best *ntsiko* or wooden flint. It is a very light and soft wood and is still used near the Coast, though matches are now to be found everywhere. 372

2) The *mpahla* (mu-mi), a bush of the Compositae family, whose wood is very hard and used to make handles for hoes. It grows all over Thongaland, in the plains as well as in mountainous regions.

3) The *nkuva* (mu-mi), the large wild fig-tree, which covers the banks of the Nkomati and the Maputju rivers, and is common in the low lands.

137 4) The *ntjopfa* (mu-mi), the wild custard tree, employed to
372 light the sacred fire of nyokwekulu (I. p. 388). It is taboo to use it for ordinary purposes, or to warm oneself at its embers. Medicine-men alone are allowed to make ntjopfa fire, having drugs to prevent the disease caused by its use.

372 Dealing with fire taboos, I may add that it is taboo to use
784 branches of a tree which has been struck by lightning ; taboo also to keep alight the fire of a deceased person after the conclusion of the great mourning. It must be ritually extinguished (I. p. 135). In case of misfortune also (khombo), if the bones order it, the old fire must be put out and a new fire be lighted on the central fire-place of the first wife by means of the wooden flint. Each woman will go and take an ember from it and start her own fire again. These laws show that in the eyes of the Bantus there is an intimate connection between fire and the life of the village. When death or misfortune contaminates the community, fire is affected also, and it must be destroyed if the village is to resume its normal life.

372 Gungunyana used to levy a tax on fire : he ordered all the
651 fires of his kingdom to be extinguished at a certain time, and sent messengers to relight them by means of embers procured from the royal kraal. Each village had to pay a tax for the new fire. It seems that this kind of royal right was exercised in the old times by the famous Monomotapa king. Nothing of the kind is met with amongst the more modest Thonga chiefs.

372 The manner of producing fire with the wooden flint is as follows. A dry branch of the tree is secured, from half an inch to an inch thick, and cut into two pieces, each of about 18 inches in length ; one half is called the wife (nsati), the other half, the husband (nuna). The first piece, the female, is laid on the ground and a notch is made in it with a knife ; the notch is cut in two movements : first on the upper part of the wood, secondly on the side of it. The male is then somewhat rounded, inserted perpendicularly in the notch, held firmly between the palms of the hands and made to revolve by a rapid motion of the hands from top to bottom. The operator having reached the bottom of

the male at once starts again from the top; thus the friction continues without an interval. The motion widens the notch in the female to such an extent that the male penetrates and begins to burn it : the ashes find their way out by the lateral notch ; a little dry grass has been placed there and soon begins to smoulder. An expert obtains fire after six or seven consecutive frictions, especially when using bulolo. 372

Embers are kept burning as far as possible the whole night in the fire-place. Should they however have been allowed to go out, the mistress of the kitchen will send her daughter to the neighbouring hut or village to fetch a glowing cinder. This is called *ku woka* (1). The ember will be carefully carried in a sala shell or occasionally in a big snail shell. There is a characteristic rule to be observed in the woka operation. It must generally always be performed by the same person. If two women go to fetch an ember the same day from two different villages, the first must spit upon the ember of the second and extinguish it, because it is a taboo to have in the same village two fires obtained from two different sources. The act of spitting on one of the embers will "remove misfortune (susa khombo)."

Salt, also an object of primary necessity in culinary art, has always been known to the Thongas, as far back as can be remembered ; the name *munyu* (mu-mi) is a genuine Bantu word. Natives can procure it in three different ways : by gathering dried salt on the lagoons near the sea (wolela sole), and in the pans (salt pans) on the mountains (Zoutpansberg), or, when salt is not deposited on the soil, they take salted earth, put it into a conical basket and slowly pour water upon it : this percolates through into a pot, carrying the salt with it, and the solution thus obtained is evaporated. See the adjoining reproduction of a photograph, taken in the extreme North East of the Transvaal, by the Rev. P. Rosset. A third way of obtaining salt is from a certain Composita plant which is wide-spread in the plains of the Low Country ; it is burnt and its ashes washed in order to extract the 263 317 259

(1) *Woka*, from the same root as *wora*, to warm oneself at the fire and *wosha*, to roast meat.

into a saucepan and boiled, resulting in an indescribable broth of a blackish colour. To see it is quite sufficient... and they enjoy it! Several other kinds of Saturnidae also figure at their feasts : the matomane of nyamari (Bunaea Caffraria), others of a brick red colour (Melanocera Menippe), those of the nhlangula shrub (Gonimbrasia Zambezina), etc. When the cooks go out to split the trunks of old half decayed nkanye trees, from which they get their kindling wood, they are most careful to put on one side the big white larvae of two large Cerambycidae coleoptera (Mallodon Downesii and Plocoederus frenatus, etc.). These enormous white worms (shipungu) will be fried in their own fat, and served up as a tit-bit for the ladies on their return to the village. 136 222 262 [372]

The insect world does great injury to the gardens through the agency of its winged members, the *locusts*, and Natives avenge themselves by eating them wholesale. When a swarm of these destructive creatures has alighted somewhere in the evening, and is benumbed by the cool air of the night, the villagers go and collect them in bags or baskets in great quantities. The heads, wings and legs are torn off and the bodies roasted on the embers, or boiled and used as seasoning. When plentiful, the locusts are dried and crushed in mortars to make a much appreciated flour. To our taste, locusts are simply nauseating.

Another favourite dish, the secret of which the Nkunas learnt from their Pedi neighbours, is provided by *the winged imagos of white ants*. At Christmas time, these insects emerge by thousands from the ant-hills of that region. Some are of small size ; the boys introduce grasses, smeared with glue, into the holes from which they come and catch a large number of them by this kind of fishing. They eat the head, which can be heard cracking between their teeth, and throw the bodies into a calabash to season the evening meal. But there is a larger kind which is even more appreciated. The body is whitish, as large as an almond. A hole in the ant-hill, three feet wide by two feet deep, is dug at the spot where the insects are most likely to emerge. An old pot is placed in the clay of the ant-hill at the bottom of this hole. The hole itself is covered with green branches. These curious winged termites, as soon as they have emerged from their retreat,

821 which had caused the flash of lightning, and flies away back to
825 the mountains. The magician who understands the "treatment
791 of Heaven" comes and digs at the spot ; there he finds a kind of gelatinous substance which solidifies after a little time. I possess a little of this curious drug given to me by a Pedi magician, by name Mudjumi ; it resembles a piece of chalk, and is considered very valuable on account of its rareness, and because it is used in the manufacture of the wonderful medicine of Heaven. Should a village have been struck by lightning, the magician of Heaven will come and dig out this foreign body ; if he finds it, the taboo is removed. If he does not, the whole village must move to another place. In the same way, it is taboo to warm oneself at a fire made of the wood of a tree that has been struck by lightning, or to use it as fuel.

The flute of Heaven.
Drawn by J. Wawa.

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Happily this dreadful bird can be prevented from killing and burning by magical means. Both the Pedi Mudjumi and the Thonga Makasane possessed the enchanted flute, by which they could force Heaven — or the bird of Heaven — to spare them. Mudjumi having sold me his flute, I can describe it at length. It is made of a hollow bone five inches long, covered with Varan skin, filled at its larger extremity with a black substance like wax. Inside, to keep it clean, there is a vulture's feather. The bone is said to have been taken from the ndlati bird ; the wax substance was made from powder obtained by drying up and pulverising a little of the heart, the eye, the bones, the feathers, and the flesh of the bird. In the wax are embedded three seeds of Abrus precatorius, the "lucky bean" well-known in South Africa, a round seed of a splendid coral colour with a black spot, very much used in Thonga magic. This addition of Abrus precatorius intensifies the sound of the flute and enables it to reach heaven.

823 regarding its confines and the shore on the other side. Some
791 magicians claim to have gone and stayed for some time down in the depths : to have "crossed the sea" is for them a kind of diploma, which gives them the right of exercising their art. (See Chapter III.)

828 The *tide* (byaela) is considered to be caused by a whale (nkomu) which alternately swallows and vomits the sea-water : this is the common idea. Some Natives, however, connect it with the moon, having noticed that the tide is higher at full moon and at the wane.

The sea must be feared : it is jealous. "When some one is taken away by the great wave, do not shout! Do not exclaim : 'He is lost!', else you will never see him again. On the contrary, if you say : 'All right, let him go', then the returning wave will bring him back." These are the assertions of Spoon. And old Makhani expressed his approval by nodding his head!

372 "It is the same with *fire*," Spoon also remarked. There was
784 a terrible bush fire in Rikatla on the 18th of September 1908. As always happens at the end of winter, the bush was absolutely dry. A leper woman, tilling her fields, wished to cook a little manioc. The fire leapt to the weeds which she had gathered and from these to the bush. Two huts were burnt. "It is their own fault," said Spoon, "when the bush fire comes you must put it out quietly. If you make any noise, if you shout, it comes straight at you. That is what happened. In the first village people fought calmly and succeeded in saving their huts. At Jeck's village, they cried out. The fire leapt on to a hut, the small hut of the son. The mother cried : 'Yo! yo! Where shall I put my child?' She went on crying out until the hut was burnt to the ground. So the fire leapt on to the big hut and burnt it. She has only herself to blame!" (1)

823 The origin of *stones* is absolutely unknown. Pikinini, a Nkuna boy, who was endowed with an extraordinary imagination, once drew my attention to the stratification of a large dolomite boulder on which different concentric layers were visible, and said to me :

[521] (1) Silence is always recommended to prevent misfortune : in the case of war (I, p. 470) women at home must keep silent ; likewise when the husband is hunting hippopotami (p. 69), when a child is seized with convulsions owing to the power of *tilo* (heaven). See also my remarks on the kunga rite. (I. p. 124).